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REGENERATION

Stated and Explained according to

Scripture *and* Antiquity.

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REGISTRATION

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IN COMMISSION

REGENERATION

STATED and EXPLAINED

According to

Scripture and Antiquity,

IN A

DISCOURSE

On TIT. iii. 4, 5, 6.

By *Daniel Waterland*, D. D.

Chaplain in Ordinary to His MAJESTY.

K.

L O N D O N :

Printed for W. INNYS and R. MANBY, at
the West End of St. Paul's.

M DCC XL.

REGISTRATION

STATED and EXPLAINED

According to

Surgeons and Physicians

IN A

DISCOURSE

OF THE

By Daniel Webster D.D.

President of the Medical Society

LONDON

Printed for W. Innes and R. M. Allen at
the West End of St. Paul's Church

M. DCC. LXX.



Advertifement.

THE Substance of the following Discourse was at first drawn up in the Form of Two SERMONS, which were delivered at Twickenham first, and next at Windsor. Having been severally press'd by some of both Audiences (whose Judgments I ought to value) to let the Two Sermons appear, I fell to transcribing, digesting, and enlarging them, till they turn'd out such as is here seen. And I thought it not improper to superadd, at the bottom of the Pages, a convenient Number of Authorities, or explanatory Notes, for the Use of such learned Readers as may be disposed to examine Things with Care, or may be inquisitive to know from whence many of the Thoughts were taken, or on what Foundation they stand. This is all that I conceiv'd necessary to advertise the Reader.



Advertisement.

THE substance of the following Discourse
read at first shows up in the form of Two
SERMONS, which were delivered at
Tottenham first, and next at Windsor. The
first was formerly published by some of his
names (which I ought to state) to
at the same sermon, I felt it necessary
and, perhaps, and, perhaps, then, the
first out had as it were been, that I thought
it not improper to publish, at the bottom of the
Page, a convenient Number of subscribers, or
explanatory Note, for the use of such learned
Readers as may be disposed to examine things
with care, or may be inclined to give from
others many of the thoughts were taken, or
what I considered they found. This is all that I
considered necessary to add to the Reader.



TIT. III. 4, 5, 6.

But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.

S T. Paul in these Words has briefly taught us God's Method of saving both Jew and Gentile, under the Christian Dispensation. He did it, and does it, of free *Grace*, and according to the Riches of his *pure Mercy*; not for or by any Righteousness which *we* have done or do by our own *unassisted Abilities*^a, but by the *Washing,*

^a Si quæras cujusmodi opera a justificatione & salute excludat Apollolus, clare hic respondet ipse: *ἀπὸ δικαιοσύνης ἡμετέρας*, pronomine *ἡμετέρας* emphaticè addito: Quæ fecimus ipsi, h. e. ex propriis viribus. Deinde *operibus* hujusmodi, ex ingenio humano profectis,

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Washing, or Laver, of Regeneration, and Renewing of the Holy Ghost: That is to say, by the Sacrament of Christian *Baptism*, considered in both its *Parts*, the *outward* visible *Sign*, which is *Water*, and the *inward* Things *signified* and exhibited, viz. a *Death* unto *Sin*, and a new *Birth* unto *Righteousness*, therein wrought by the *Holy Spirit of God*. I interpret the Text of *Water-baptism*, as the *Ancients* constantly did^b, and as the *Rules of true Criticism* require. For, tho' some *Moderns* have endeavoured to explain away the *outward Part*, resolving all into the *inward Part* or Thing signified, namely, the *Grace of the Spirit*; yet with how little *Reason* or *Success* they have attempted it, is well known to the more *judicious*, who have abundantly vindicated the ancient *Construction*.

The

profecit, opponit *Gratiam* illam Dei, ex mera sua misericordia in nos per Christum largiter effusam, qua *regeneramur* ac *renovamur*, quaque *sola* operibus verè bonis idonei reddimur. Quodque prioribus ademerat, his concedit operibus: h. e. per hæc, non per illa, nos servatos affirmat. Cum enim dicit *Paulus*, servari nos *ſὴ ἀνακαταστήσῃς ἡμᾶς ἐν ᾧ*, intelligit omnes illas virtutes ac bona opera quæ a corde per *Spiritum Sanctum* renovato fluunt. *Bull. Harmon. Apost. dissert. 2. c. 12. p. 485. Edit. Lond. 1721.*

^b *Baptisma* enim esse in quo Homo vetus moritur & novus nascitur, manifestat & probat beatus Apostolus dicens: *Servavit nos per lavacrum regenerationis.* Si autem in lavacro, id est, in *baptismo*, est regeneratio, quomodo generare Filios Deo Hæresis per Christum potest, &c. *Cyprian. Ep. 74. p. 140. Edit. Benedict. item Epist. 1. p. 2.*

Conf. *Origen. in Matt. p. 391. Ed. Huet. Theophil. ad Autol. l. 2. c. 25. p. 153.*

Chrysostom. ad Illumin. Catech. 1. p. 228. Tom. 2. Ed. Bened.

^c See *Whitby* on the Text.

Wolhus. cur. crit. in loc.

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The latter part of the Text is nearly parallel to those Words of our Lord: *Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of Heaven*^d. And the general Doctrine both of our Lord and St. Paul in those Texts, is; that *Water* applied outwardly to the Body, together with the *Grace* of the Spirit applied inwardly to the Soul, *regenerate* the Man^e: Or, in other Words, the Holy Spirit, in and by the Use of Water-baptism, causes the *new Birth*. But it is observable, that while our Lord's Words make mention only of the *new Birth*, that is, of *Regeneration*, the Apostle here in the Text distinctly speaks both of a *Regeneration* and a *Renovation*, as two Things, and both of them wrought ordinarily in one and the same *Baptism*, here called the Laver of *Regeneration*, and of *Renewing*. Indeed, the Words of the *Original* may be rendred, by the Laver of *Regeneration*, and *by the Renewing*; and so some

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have

^d *John* iii. 5. That this Text also was anciently understood of *Water-baptism*, and ought to be so, has been abundantly proved by the best-learned Moderns, viz.

Hooker, B. v. n. 59. p. 225.

Maldonate in loc.

Lightfoot, Tom. 1. p. 571, &c.

Wall, Inf. Bapt. Part 1. p. 6, 22. Part 2. 165. *Defence*,

p. 11. 24, 153, 237.

Wolffius, cur. crit. in loc. Vol. 1. p. 811, &c.

Beveridge's Sermons, Vol. 3. Sermon. 11. p. 319, &c.

^e *Aqua* igitur exhibens forinsecus *Sacramentum Gratiae*, & *Spiritus* operans intrinsecus *Beneficium Gratiae*, solvens vinculum culpae, reconcilians bonum naturae, *regenerant* hominem in uno *Christo*, ex uno *Adamo* generatum. *Augustin*. Epist. ad Bonifac. xlviii. p. 264. Edit. Bened. Conf. *Origen* in *Johann*. p. 124. 125. Ed. Huet.

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have translated, or interpreted them^f. But the common rendring appears to be preferable, as best warranted by the *Reading*, and by the ancient *Versions*, and by the general Doctrine of the New Testament in relation to *Baptism*, as ordinarily carrying with it, in *Adults* at least fitly prepared, both a *Regeneration* and a *Renovation*: Which tho' distinct in Name and Notion, (as appears from this Text, and from several other Texts of the New Testament, to be hereafter mentioned) are yet nearly allied in end and use; are of one and the same Original, often go together, and are perfective of each other. In discoursing farther, my Design is,

I. To explain the Name and Notion of *Regeneration*, shewing what it is, and what it contains; as also what Concern it has with Christian Baptism, called the Laver, or Fountain of it.

II. To consider what the *Renewing* mention'd in the Text means, and how it differs from, or agrees with *Regeneration*; and what Connexion both have either with *Baptism* here, or with *Salvation* hereafter.

III. To draw some proper *Inferences* from the whole, for preventing Mistakes in these high Matters, and for our better Improvement in Christian Knowledge and Practice.

First,

^f Pet lavacrum regenerationis, & renovationem Spiritus Sancti. So *Jerom*, in his Comment on the Place, Tom. 4. p. 435. Edit. Bened. As if *sa* were understood before *αναγεννησις*. And so some of the *Criticks*, in *Pool's Synopsis*.

I.

First, I propose to treat of *Regeneration*, shewing what it means, and what it contains, and what Relation it bears to Christian Baptism, called the *Laver*, or Fountain of it. *Regeneration* passively consider'd, is but another Word for the *new Birth* of a Christian: And that new Birth, in the general, means a spiritual *Change* wrought upon any Person, by the Holy Spirit, wrought in the use of *Baptism*; whereby he is translated from his *natural State in Adam*, to a *spiritual State in Christ*. The Name, or the Notion, probably, was not altogether *new* in our Lord's Time: For, the *Jews* had been used to admit Converts from Heathenism into the Jewish Church, by a *Baptism* of their own; and they called the Admission or Reception of such Converts by the Name of *Regeneration*, or *new Birth*; as it was somewhat like the bringing them into a *new World*. Such *Proselytes* were considered as *dead* to their former State of Darkness, and born anew to Light, Liberty, and Privileges, among the Children of *Israel*, and within the Church of God. The Figure was easy, natural, and affecting; and therefore our Lord was pleased, in his Conference with *Nicodemus*, to adopt the same kind of Language, applying it to the Case of admitting Converts both from *Judaism* and *Paganism* into Christianity; transferring and sanctifying the Rite, the Figure, and the Name to higher and holier, but still

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still *similar* Purposes: such is the Account given of this Matter by many learned and judicious Writers^s. It appears extremely probable, from the Authorities commonly cited for it; and it is particularly favoured by those Words of our Lord to *Nicodemus*, expressing some kind of Marvel at his slowness of Apprehension; *Art thou a master of Israel, and knowest not these things*^h? Some Doubts have been raised on this Head, and some very learned Persons have express'd their Diffidence about it: But, all Things considered, there does not appear to be sufficient Reason to make Question of itⁱ. So much for the *Name* and *Notion* of *Regeneration*, and the *Original* of it, together with the *Occasion* of our Lord's applying it to this Case. Indeed, he *improved* the *Notion*, by the Addition of the *Spirit*:

- ^s *Selden*, de Jur. Nat. & Gent. l. 2. c. 2, 3, 4.
Elderfield of Regeneration, Hebrew and Christian.
^o *Wall*, Inf. Bapt. Introd. p. 95, &c. *Defence*, p. 27, 26, 35, 211, 318.
Wotton, Miscellan. disc. vol. 1. p. 103, &c.
Vitringa, Observ. sacr. l. 2. c. 6. p. 322.
Osbert referr'd to in *Fabricius*, Bibl. Antiq. p. 386.
Archbishop Sharpe, Vol. 3. Sermon. 13. p. 280.
Deylingius, Observ. sacr. Part 3. Dissert. 34. p. 323, 324.
Wesselius, Dissert. 15. de Bapt. Profelytorum, p. 444, &c.
^h *John* iii. 10.

ⁱ The very learned *Walsius* several times speaks doubtfully of it, *Cur. Critic.* Vol. 1. p. 53, 815. Vol. 2. p. 445. But it will be proper to compare *Wesselius*, who has appeared since, and who has professedly treated this Argument, and done it in a very accurate way, recapitulating all that had been urged on both sides the Question, and at length deciding in favour of what I have mentioned. The Title of the Book is, *Johannis Wessellii dissertationes Academicæ, ad selecta quædam loca V. & N. Testamenti.* Lugd. Batavorum. A. D. 1734.

according to Scripture and Antiquity. 7

Spirit: And he enlarged the Use of the Rite, by ordering that *every one*, every Convert to Christianity, every Candidate for Heaven, should be baptized^k. *Every one* must be born of *Water and the Spirit*: Not *once* born of Water, and *once* of the Spirit, so as to make *two* new Births^l, or to be regenerated *again and again*, but to be once new born of *Both*, once born of the Spirit, in or by Water; while the Spirit primarily or effectively, and the Water secondarily or instrumentally concurs to one and the same Birth, ordinarily the Result of *Both*^m, in virtue of the Divine Appointment.

Hence it was, that the ancient Doctors of the Church, in explaining this Article, were wont to consider the *Spirit* and the *Water* under the lively Emblem of a *conjugal* Union, as the two *Parents*; and the new-born Christian

as

^k "What Alterations were intended to be made by our Lord, he himself declared: He told *Nicodemus*, that *except a Man*, (*vis*, i. e. *every one*, without Distinction of *Sexes*) *be born again*, *he cannot enter into the Kingdom of God*. He there shews that Baptism was instituted for *all Mankind*, in opposition to their Doctrine who taught that Children of *Profelytes*, born after *Profelytism*, needed not to be baptized. *Wotton*, Miscell. disc. Vol. 1. p. 111.

^l Vid. *Marckii*, dissertat. Syllog. ad N. Test. dissert. 21. p. 355, 356.

^m Neque enim Spiritus sine Aqua operari potest, neque Aqua sine Spiritu: *Concil. Carthag.* apud *Cyprian.* p. 330. Edit. Bened. Conf. p. 148, 149, 260. *Cyrell. Catech* 3. p. 41.

Nos Pisciculi, secundum *Ih̄su* nostrum, *Jesum Christum*, in Aqua nascimur, nec aliter quam in Aqua permanendo salvi sumus. *Tertullian.* de Bapt. c. 1. p. 224. Conf. *Ger. Voss.* Opp. Tom. 6. p. 269.

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as the *Offspring* of Both^a. The Holy Spirit was understood to *impregnate*, as it were, the Waters of the Font (like as he once *overshadowed* the Blessed Virgin) in order to make them conceive and bring forth that *Holy Thing* formed after Christ; namely, the *new Man*. Whatever Aptness or Justness there may or may not be in the *Similitude* (for *Figures* of Speech ought not to be strain'd to a *rigorous* Exactness) yet one Thing is certain, that the Ancients took in *Baptism* to their Notion of *Regeneration*. A learned Writer has well proved at large, beyond all reasonable Contradiction, that both the *Greek* and *Latin* Fathers, not only used that Word for *Baptism*, but so *appropriated* it also to Baptism, as to *exclude* any other Conversion, or Repentance, not considered with *Baptism*, from being signified by that Name^o; so that according to the Ancients, *Regeneration*, or *new Birth*, was either Baptism it-
self

^a See my *Christian Sacrifice* expl. Append. p. 12, 13. and *Sacramental Part of the Eucharist* expl. p. 6. And to the Authorities there refer'd to may be added *Theodorus Mopsuestenus*, *Apollinaris*, and *Ammonius*, cited in *Corderius's* *Greek Catena* on *John* iii. 5. p. 89.

Some consider'd the *Church* and the *Spirit* as the two Parents, as *St. Austin* often does, and *Leo* the first, and others: But still the Notion was much the same, because the *Church* was suppos'd to be a Parent only in and by the Use of *Water-baptism*.

^o *Wall*, *Inf. Bapt.* Part 1. xcv. 22, 25, 28, 29. 30. *Defence*. p. 12, 34, 41, 277, 318, 323, 327, 329, 333, 343. Append. p. 4, 6. *Comp. Archbp. Sharp*, Vol. 3. *Serm.* 13. p. 280, &c. *Swicer. Thesaur.* Tom. 1. p. 243, 396, 639, 1352. T. 2. p. 278, 549, 554.

Cangius, *Glossar. Græc.* p. 1084.

Bingham, xi. 1, 3. p. 462.

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self (including both *Sign* and *Thing*) or a Change of Man's Spiritual State considered, as wrought by the *Spirit* in or thro' Baptism. This new Birth, this Regeneration could be but *once* in a Christian's whole Life, as Baptism could be but *once*: And as there could be no *Second* Baptism, so there could be no *Second* new Birth. Regeneration, with respect to the regenerating Agent, means the first *Admission*, and with respect to the *Recipient*, it means the *first Entrance* into the Spiritual or Christian Life: And there cannot be two *first Entrances*, or two *Admissions*, any more than two Spiritual *Lives*, or two Baptisms. The Analogy which this new *Spiritual* Life bears to the *Natural*, demonstrates the same Thing^p. There are, in all, *three* several *Lives* belonging to every good Christian, and *three Births* of Course, thereto corresponding^q. *Once* he is born into the *natural* Life, born of *Adam*; *once* he is born into the *Spiritual* Life, born of *Water* and the *Spirit*; and *once* also into a *Life of Glory*, born of the Re-

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surrection

^p Cum ergo sint duæ natiuitates — una est de terra, alia de cælo; una est de carne, alia de spiritu; una est de mortalitate, alia de æternitate: una est de masculino & femina, alia de Deo & Ecclesia. Sed ipse dum *singula* sunt; nec illa potest repeti, nec illa. — Jam natus sum de *Adam*, non me potest iterum generare *Adam*: Jam natus sum de *Christo*, non me potest iterum generare *Christus*. Quomodo uterus non potest repeti, sic nec Baptismus. *Augustin.* in Johan. Tract. 11. p. 378. Tom. 3. Par. 2. Edit. Bened. Conf. *Prosper.* Sentent. 331. p. 246. apud *Augustin.* Tom. 10. in Append. *Aquinas* summ. par. 3. Q. 66. Art. 9. p. 150.

^q Vid. *Gregor. Nazianz.* Orat. 40. p. 637.

Origen in Matt. Orat. 9. f. 23. Lat. Ed. p. 391. Ed. Huet.

Augustin contr. *Julian*, l. 2. p. 540, 541.

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urrection at the last Day. I mention that *Third Birth*, into a Life above, because that Birth also seems to have the Name of *Regeneration*, in the New Testament^{*}. But my present Concern is only with the *Regeneration* proper to this Life, which comes but *once*, and admits not of a *Second*, during this mortal State[†]. This *Regeneration*, in the *active* Sense, is what St. Peter speaks of, where he says: *God hath begotten us again unto a lively hope*[‡]. And afterwards, in the same Chapter, but in the *passive* Sense: *Being born again, not of corruptible seed, but incorruptible, by the word of God*[§]. That is, by the Words used in the *Form of Baptism*; or else by the Word preached, conducting Men to Faith and Baptism. These Texts relating to the *new Birth*, speak of it as a *transient* Thing, once performed, and retaining its *Virtue* during the whole Spiritual Life. But when the Phrase of *born of God*, is found to denote a *permanent State*[¶], it is to be understood of a Person who *has been born of God*, and *abides* entirely in that *Sonship*,

^{*} Matt. xix. 28. See *Commentators*, and Bishop Pearson on the Creed, Art. 1. p. 28. and particularly Olearius in Matt. p. 540.

[†] *ex uno surgit, una spiratio, una doctrina, u. v. A. Nazianz. Orat. 40. p. 641. Conf. Nicet. Synod. Comment. p. 1048. Semel perceptam parvulus gratiam non amittit nisi propria impietate, si etatis accessu tam malus evaserit: Tunc enim etiam propria incipiet habere peccata; quæ non regeneratione auferantur, sed aliâ curatione sanentur. Augustin. ad Bonifac. Ep. 98. p. 264. Tom. 2. Ed. Bened. Conf. Damasum ad Hebr. vi. 6. Opp. Tom. 2. p. 237. Ed. sequ.*

[‡] 1 Pet. i. 3.

[§] 1 Pet. i. 23.

[¶] 1 John iii. 9. iv. 7. v. 14. 12.

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Sonship, that spiritual and salutary State which he was *once* born into: So the Phrase, *born of a Woman*, is often used as equivalent to *Son of a Woman*, by a Figure of Speech *, and is easily understood. *Regeneration*, on the part of the *Grantor*, God Almighty, means *Admission* or *Adoption*† into *Sonship*, or *Spiritual Citizenship*: And on the part of the *Grantee*, viz. *Man*, it means his *Birth*‡, or Entrance into that State of *Sonship*, or *Citizenship*. It is God that *adopts*, or *regenerates*, like as it is God that *justifies*‡. *Man* does not *adopt*, *regenerate*, or *justify* himself, whatever hand he may otherwise have (but still under *Grace*) in *preparing* or *qualifying* himself for it. God makes the *Grant*, and it is entirely *his Act*: *Man* receives only, and is acted upon; tho' sometimes *active* in qualifying himself, as in the Case of *Adults*, and sometimes entirely *passive*, as in the Case of *Infants*. The Thing granted and received is a Change from the State Natural into the State Spiritual; a Translation from the *Curse* of *Adam* into the *Grace* of *Christ*. This *Change*, *Translation*, or *Adoption* carries in it many Christian Blessings and Privileges, but all reducible to two, viz. *Remission of Sins* (absolute, or conditional) and a *Covenant-Claim*, for the Time being, to *eternal Happiness*. Those Blessings may all be for-

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feited,

* Job xiv. 1. xv. 14. xxv. 4. Matth. xi. 11. Luke vii. 28.

† Rom. viii. 15. Gal. iv. 5. Ephes. i. 5. John i. 12. Note, that our *adoptive* Sonship is opposed to our Lord's *natural* Sonship, the Foundation of our *Adoption*.

‡ Vid. *Bull's* Harmon. Apost. Par. 2. c. 2. p. 418.

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feited, or finally lost, if a Person revolts from God, either for a time, or for ever; and then such Person is no longer in a *regenerate* State, or a State of *Sonship*, with respect to any *saving* Effects: But still God's original Grant of Adoption or Sonship in Baptism, stands in full Force, to take place as often as any such Revolter shall return, and not otherwise: And if he desires to be as before, he will not want to be *regenerated* again, but renewed, or reformed. *Regeneration* compleat stands in two Things, which are, as it were, its two *integral* Parts, the *Grant* made over to the Person, and the *Reception* of that Grant. The Grant once made *continues* always the same: But the Reception may *vary*, because it depends upon the Condition of the Recipient².

II.

Having said what I conceived sufficient upon the first Article, respecting *Regeneration*, I now proceed to the Second, which is *Renovation*; and which I understand of a *Renewal* of *Heart*, or *Mind*. Indeed, *Regeneration* is itself a kind of *Renewal*; but then it is of the *Spiritual State*, consider'd *at large*; whereas *Renovation*, the other Article in the Text, seems to mean a more *particular* kind of *Renewal*, namely, of the inward *Frame*, or *Disposition* of the Man: which is rather a *Capacity*, or *Qualification* (in *Adults*) for

² *As many as received him, to them gave he Power, to become the Sons of God, John i. 12. Rom. viii. 14, 15.*

for *salutary* Regeneration, than the Regeneration itself. *Regeneration* may be granted and received (as in *Infants*) where that *Renovation* has no place at all, for the Time being: And therefore, most certainly, the Notions are very distinct. But of this I may say more hereafter in a proper place. It may here be further noted, that *Renovation* may be, and should be, with respect to Adults, *before*, and *in*, and *after* Baptism. *Preventing* Grace must go before, to work in the Man *Faith* and *Repentance*, which are Qualifications previous to Baptism, and necessary to render it *Salutary*. Those first Addressses, or influential Visits of the Holy Spirit, turning and preparing the Heart of Man, are the preparative *Renewings*, the first and lowest Degrees of *Renovation*^a. Afterwards, in Baptism, the same Spirit fixes, as it were, his *Dwelling*, or residential *Abode*, renewing the Heart in greater Measure^b: And if his Motions are still more and more

^a *Spiramen* est modicæ virtutis aliqua gratia, in audienda lege Dei multorum *primum*: *Spiritus* autem, perfectionis est *plenitudo*. *Spiramen* itaque datur ab *Infantia* & *Catechumenis*: *Spiritus* autem in incremento *doctrinæ fideique*, & *salutaris Baptismi* plena Dei gratia, ut intelligere, & ad majorem jam possit scientiam pervenire. *Philasr. contr. Hær. n. 147. p. 329. Ed. Fabric.*

^b *Spiritus ubi vult spirat*: sed quod fatendum est, aliter adjuvat *nondum inhabitans*, aliter *inhabitans*: nam nondum inhabitans adjuvat ut sint *fideles*, inhabitans adjuvat jam *fideles*. *Augustin* ad *Chrysost.* Ep. 194. p. 720.

In quibusdam tanta est *gratia fidei* quanta non sufficit ad obtinendum regnum cœlorum: sicut in *Catechumenis*, sicut in ipso *Cornelio* antequam *Sacramentorum* participatione *incorporaretur* Ecclesiæ: In quibusdam vero tanta est ut jam *corpori Christi*, & sancto Dei *Templo* deputentur. *Augustin* de *divers. Q. ad simplicium*, l. 1. p. 89. Tom. 6. Ed. Bened.

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more complied with after Baptismal Regeneration, the *Renewing* grows and improves through the whole Course of the Spiritual Life^e. Therefore, tho' we find no Scripture-Exhortations made to *Christians* (for, *Nicodemus* was a *Jew*) to become *regenerated*, yet we meet with several Exhortations to them to be again and again renewed. For example, *Be ye transformed by the Renewing of your Mind^d: Be renewed in the Spirit of your Mind^e. The inward Man is said to be renewed day by day^f. And when Christians have once fallen off, the restoring them again is not called *regenerating* them, but *renewing* them again unto Repentance^g. Of this *Renovation* of the Heart, we may best understand the Phrase of *putting on the new Man^h*, amounting to much the same with *having on the Breast-plate**

^e Hæc Spiritus donatio, quæ justificationem sequitur, a gratia ejusdem Spiritus hominis conversionem præveniente & operante bifariam imprimis differt. Primo, Quod animæ jam a vitiis purgatæ Spiritus divinus arctius atque intimius quam antea unitur, in ipsam altius penetrat, pleniusque ejus facultates omnes pervadit. Unde in Scripturis dicitur Spiritus divinus ante conversionem hominis, quasi ad cordis ostium pulsus, post conversionem vero interiora domus intrare. Apoc. iii. 20. Deinde, quod sanctissimus ille Spiritus in anima, quam antea veluti evaserat tantum, & gratia sua præveniente in domicilium sibi præparaverat, jam habitat & quasi sedem suam figit; nunquam inde discessurus, nisi per peccatum aliquod gravius foras extrudatur. Bull. Apolog. contra Tullium, p. 15. alias p. 643.

^d Rom. xii. 2.

^e Ephes. iv. 23. or, by the Spirit of your Mind. See Bishop Bull's Poſth. p. 1135, 1136.

^f 2 Cor. iv. 16.

^g Hebr. vi. 6.

^h Ephes. iv. 24. Coloss. iii. 10.

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of Righteousness¹; and putting on the Armour of Light²; and putting on Bowels of Mercies, with other Christian Virtues or Graces³. Of the same Import is the Phrase of putting on Christ; plainly in one of the Places^m, and probably in the other alsoⁿ: Tho' some interpret the former of Renovation, and the latter of Regeneration^o. Lastly, the Phrase of new Creature^p may properly be referred to Renovation also, and is so interpreted by the Ancients^q, generally: or if it be referred to Regeneration, as ordinarily including and comprehending Renovation under it, that larger Construction of it will not perhaps be amiss.

The Distinction, which I have hitherto insisted upon, between Regeneration and Renovation, has been carefully kept up by the Lutheran Divines especially^r, as of great Use. And it is what our Church appears to have gone upon, in her Offices of Baptism, as likewise in the Catechism. She clearly expresses it in one of her Collects, wherein we beg of God, that we being regenerate and made his Children by Adoption and Grace, may daily be renewed by his Holy Spirit,

¹ Ephes. vi. 14. — 1 Thess. v. 8.

² Rom. xiii. 12.

³ Coloss. iii. 12.

^m Rom. xiii. 14. See Whitby and Wolfius in loc.

ⁿ Gal. iii. 27. Vid. Wolfius in loc.

^o Drylingius, Observ. sacrae. Tom. 3. dissert. 42. p. 406.

^p 2 Cor. v. 17. Gal. vi. 15. See Whitby and Wolfius; and Bishop Beveridge, Vol. 2. Serm. 7.

^q See the Passages collected in Suicer, Tom. ii. p. 178, 179.

^r Vid. Gerhard, Loc. Comm. Tom. 4. p. 495, 503, &c. Conf. Tom. 3. 713, &c.

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Spirit, &c.^s such is the *publick* Voice of our Church. What the *private* Sentiments of some Divines have been, or how far they have overlooked, or not attended to this so necessary Distinction, is not material to enquire: But that it never has been lost amongst us, may appear from the Words of a very judicious Divine of this present Age^t. The Difference between these two, may be competently understood from what has been already said: But to make it still clearer, it may be drawn out more minutely, in distinct Articles, as follows. 1. *Regeneration* and *Renovation* differ in respect to the *effective* Cause, or Agency: For, one is the Work of the Spirit in the use of *Water*; that is, of the Spirit *singly*, since *Water* really *does* nothing, is no *Agent* at all; but the other is the Work of the Spirit and the *Man* together. Man *renews* himself, at the same time that the Spirit *renews* him: And the *Renovation* wrought is the Result of their *Joint-agency*; Man concurring and operating in a *subordinate* way. *It is God that worketh in us both to will and to do*^s: But still it is supposed, and said, that we both *will*, and *do*. It is God that

^s Collect for *Christmas-day*.

^t "There is a mighty difference between *Regeneration* and *Renovation*: We can be *born* but *once*, because we can *live* but *once*; and therefore Baptism, which gives Life, cannot be *repeated*: But we can recover *often*, and grow and be nourished *often*, because we can sink and droop *often*. Dean Stanhope, *Boyle's Lect.* Sermon 8. p. 249. Compare Archbishop Sharp, Vol. 3. Sermon 13. p. 279.

^u Phil. ii. 13.

according to Scripture and Antiquity. 17

that *renews*, *cleanses*, and *purifies* the Heart^v: And Man also *renews*, *cleanses*, and *purifies* his own Heart^w; that is, he bears his part in it, be it more or less. No Man *regenerates* himself at all; that is, he has no part in the *regenerating Act*, (which is intirely God's) whatever he may have in the *Receptive*: And if in this Sense only it be said, that Man is purely *Passive* in it, it is true and sound Doctrine. Nevertheless, he may and must be *Active* in preparing and qualifying himself for it, and in receiving it, supposing him to be *Adult*. He is not his own *Regenerator*, or *Parent* at all, in his new Birth: For, that would be a *Solecism* in Speech, and a Contradiction in Notion: He is, however, his own *Renewer*, tho' in part only, and in Subordination to the *principal Agent*. 2. Another Difference between *Regeneration* and *Renovation* (before hinted) is, that *Regeneration* ordinarily is in or thro' *Baptism* only, a transient Thing, which comes but once^x: whereas *Renovation* is before, and

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^v Psal. xix. 12. li. 2, 10. Jer. xxiv. 7. Ezek. xi. 19. xxxvi. 26. Acts xv. 9. Tit. iii. 5. 1 John i. 9.

^w Psalm cxix. 9. lxxiii. 13. Isa. i. 16. Ezek. xviii. 31. — 2 Cor. vii. 1. James iv. 8. 1 Pet. i. 22. — 1 John iii. 3. Conf. Cyrill. Hierosol. Catech. 1. p. 16, 17. Ed. Bened.

^x The late learned Regius-Professor of Divinity, at Cambridge, Dr. Beaumont, in his MS Commentary on Rom. xii. 2, writes thus:

Sed scrupulum hic injicies: nonne enim Apostolus commune facit fratres suos, adeoque Christianos, per Baptismum *regentos*, adeoque & *ανακαινους* istam adeptos? Quid opus igitur actum agere? Nil sane. Nec monet eos baptismum iterare: *Semel nascimur, renascimur semel*: Unus dominus, una fides, unum baptismum, Ephes. iv. 5. Quoniam vero ipsi *renati* ex baptismali puritate

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in, and after Baptism, and may be often repeated; continuing and increasing from the first Preparations to Christianity, thro' the whole Progress of the Christian Life. So it is in *Adults*: But in *Infants*, Regeneration commences before Renovation; which again shews how distinct and different they are. 3. A third observable Difference is, that *Regeneration* once given can never be *totally* lost, any more than *Baptism*; and so can never want to be repeated in the whole Thing; whereas *Renovation* may be often repeated, or may be *totally* lost. Once regenerate and always regenerate, in some part, is a true Maxim in Christianity, only not in such a Sense as some *Moderns* have taught^y. But a Person once regenerated in Baptism can never want to be regenerated again in this Life, any more than he can want to be rebaptized. So much for the Difference between *Regeneration* and *Renovation*^z: Let us next consider, how far they agree,

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tate non raro relabuntur ad veteris hominis inquinamenta, ex usu eorum est assidua per poenitentiam renovatio. Hinc Chrysostomus, &c. Then he quotes Chrysostom's Words on Rom. xii. 2. Hom. xx. p. 659. Tom. 9. Ed. Bened. And afterwards adds, Similia videas apud Photium, & Theophylactum.

^y Those I mean who have taught that the *Regenerate* can never finally fall from Grace. See our 16th Article on this Head.

^z Vossius distinguishes *Regeneration* from *Renovation* by what they respectively contain, thus:

Quemadmodum vero ad *Regenerationem*, pressius sumptam, pertinet remissio peccatorum: ita ad *Renovationem* refertur mortificatio veteris, & vivificatio novi hominis: quæ ideo *Baptismus* tribuuntur. Voss. de Bapt. disp. 9. Thes. 6. Opp. Tom. 6. p. 270. Gerhard distinguishes nearly the same way in his *Common-Places*, Tom. 3. p. 714. Tom. 4. p. 495, 504.

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or how near they are allied. As one is a Renewal of the *Spiritual State*, and the other a Renewal of the *Heart and Mind*, it must follow, that so far as a Renewal of *Mind* is necessary to a Renewal of *State*, so far it is a necessary Ingredient of the *new Birth*, or an *integral Part* of it. A Grant is suspended, frustrate, as to any *beneficial Effect*, while not properly received: And while there is an insuperable Bar to the salutary Reception of it, it cannot be savingly *received*, or *applied*. Therefore in the Case of *Adults*, Regeneration and Renovation must go together: otherwise the Regeneration is not a *Salutary*, nor a compleat *Regeneration*, wanting one necessary Ingredient of it, namely, a *Capacity*, or *Qualification*.

But this may still be more clearly understood by applying those *general Principles* to four *special Cases*, which I shall next endeavour to do, and then shall take leave of this Head. The four Cases are: 1. The Case of *grown Persons*

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coming

Regenerationis vocabulum quandoque generale est, ipsam quoque *renovationem* in ambitu suo complectens: Interim tamen, proprie & accurate loquendo, *regeneratio* a *renovatione* distincta est. T. 4. p. 495. Renovatio, licet a *regeneratione* proprie & specialiter accepta distinguatur, inviduo tamen & perpetuo nexu cum ea est conjuncta. — Per Baptismum homo non solum renascitur (id est peccatorum *remissionem* consequitur, *justitiam Christi* induit, *Filius Dei*, & *Heres vite eternæ* efficitur) sed etiam renovatur: Hoc est, datur ipsi Spiritus Sanctus, qui *intellectum*, *voluntatem*, & omnes *animi vires* renovare incipit, ut *amissa Dei Imago* in ipso incipiat *instaurari*, &c. p. 504. *Regenerationis* vox quandoque sumitur *mixtè*, ut & *remissionem* peccatorum, & *renovationem* simul complectatur; quandoque vero *viduè*; accipitur, ut *remissionem* peccatorum ac gratuitam *justificationem* tantummodo designat. Gerhard, Tom. iii. p. 714.

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coming to Baptism in their *Integrity*, and so continuing afterwards. 2. The Case of *Infants* brought in their *Innocency*, and leading the rest of their Lives according to that Beginning. 3. The Case of such grown Persons or Infants so baptized, but *falling off* afterwards. 4. The Case of grown Persons coming to Baptism in *Hypocrisy*, or *Impenitency*; but repenting afterwards and turning to God. The considering how the Affair of *Regeneration*, or *Renovation* may respectively stand in each of these Cases, may perhaps serve to clear up the whole Matter to greater Satisfaction.

1. I begin with the Case of *grown* Persons, called *Adults*, coming to Baptism fitly prepared by Faith and Repentance, and afterwards persevering to the End. This was a common Case in the earliest Days of Christianity, when the whole World wanted to be converted. *Grown* Persons were then the most, and the most considerable Candidates for Baptism. When the Discipline of the Church came to be settled into something of a regular and standing Form, those Candidates for Baptism were train'd up beforehand, by proper Instructions, and were therefore called *Catechumens*^a. Afterwards they were to be admitted to *Baptism*, when fitly prepared, in order to be effectually *born of Water and the Spirit*, and so made living Members of Christ, Children of God, and Heirs of the Kingdom of Heaven.

^a *Bingham*, x. 1, 4.

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Heaven. *Faith* and *Repentance* alone, tho' both of them were antecedently *Gifts* of the *Spirit*, were not supposed *ordinarily* to make them *regenerate*, or to entitle them to *Salvation*, without *Baptism*, by the *Scripture Accounts*^b. There might be some special Cases, or uncommon Circumstances, where *Martyrdom* supplied the Place of *Water-baptism*, or where *Extremities* were supposed to *supersede* it^c; in which Cases, inward *Regeneration* might be perfected without the outward *Sign* and *Sacrament* of it: But according to the *ordinary Rule*, *Faith* and *Repentance* were to be perfected by *Baptism*, both for the making *Regeneration*, and the giving a *Title* to *Salvation*^d. For, without *Baptism*, a Person is not *regenerate*; at least, not in the *Eye* of the *Church*, which must judge by the *ordinary Rule*, and which cannot *dispense*, whatever *God* himself may please to do in such Cases.

Till

^b Mark xvi. 16. John iii. 5. Ephes. v. 26. 1 Cor. xii. 13. 1 Pet. iii. 21.

^c Bingham, x. ii. 19, 20, 21. p. 42, &c. aliàs p. 431. *Augustin* de Bapt. l. 4. c. 22. *Hooker*, B. 5. n. 60.

^d Nisi quis nascitur ex Aqua & Spiritu, non ibit in regnum Dei: id est, non erit sanctus. Ita omnis anima eo usque in Adam censetur, donec in Christo recenseatur; tam diu immunda quamdiu recenseatur: Peccatrix autem quia immunda, recipiens ignominiam ex carnis societate. *Tertull.* de anima, c. 40. p. 294.

Ἀρχὴ μὴ ζῶντος τοῦ Βαπτίσματος, ὅτι πρὸ τοῦ νεκρῶν ἐκείνου ἢ τῆς μετάνοιας οὐκ ἔστιν. *Basil.* de Spirit. Sanct. c. 10. p. 22. Tom. 3. Ed. Bened. *Conf.* c. 12. p. 23, 24. Item *Bull.* Apolog. p. 650. aliàs 23. *Damascen.* de rect. fid. l. iv. c. 9. p. 261. *Vossius* de Bapt. Opp. Tom. 6. p. 269.

^e Institutio sacramentorum, quantum ad Deum Autorem, dispensationis est; quantum vero ad hominem obedientem, necessitatis: quoniam in potestate Dei est præter ista hominem salvare;

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Till Baptism succeeds, the solemn and saving *Stipulation*^f between God and the Party, does not pass in due Form; nor the awful *Consecration* of the Man to Father, Son, and Holy Ghost^g. He is not yet *buried* with Christ into *Death*, nor *planted* in the Likeness of his *Resurrection*^h; nor indeed *cloathed* with Christ, the baptismal Garmentⁱ. Therefore, in Strictness, he is not a *Member* of Christ, nor a *Child* of God, nor a *Citizen* of Christ's Kingdom; but an *Alien* still, having no *Covenant-Claim* to the Gospel-Pri-
privileges^k. But when a Penitent becomes *baptized*, then commences his *new Birth*, his *Death unto Sin*, in the plenary Remission of it, (by the *Ap-
 plication* of the Merits of Christ's Death) and his *new Life unto God*, thro' Jesus Christ once raised from the Grave, and from thenceforth ever *living unto God*^l. And now that *Renovation* which in some degree was *previous* to Regeneration, be-
 comes, in greater degrees, a *Fruit* and *Complement* of

vare; sed in potestate hominis non est sine istis ad salutem per-
 venire. *Hugo de Sacrament. l. 1. c. 5. in Hooker, p. 276.*

^f See 1 Pet. iii. 22.

^g Matth. xxviii. 19.

^h Rom. vi. 3, 4, &c.

ⁱ Gal. iii. 27.

^k As we are not naturally *Men* without *Birth*, so neither are we *Christian Men*, in the Eye of the Church of God, but by *new Birth*; nor, according to the manifest ordinary Course of divine Dispensation, *new born*, but by that *Baptism* which both *declareth* and *makes* us *Christians*. In which respect we justly hold it to be the *Door* of our *actual Entrance* into God's House, the first apparent beginning of Life; a Seal perhaps to the *Grace of Election* before received, but to our *Sanctification* here, a Step that hath not any before it. *Hooker, B. v. n. 60. p. 276.*

^l Rom. vi. 10, 11. Mark xvi. 16. Acts viii. 37. x. 47.

according to Scripture and Antiquity. 23

of it; and it *grows* more and more, by the *Indwel-*
ling of that same *Spirit*; whose remote Addresses
and distant Overtures first brought the Man to
that *Faith* and *Repentance*, which prepared him
for salutary Baptism, and for true and compleat
Sonship, or Christian Adoption. More need not
be said of the first of the *four* Cases, and there-
fore now I proceed to a second.

2. The second^m is the Case of *Infants*. Their
Innocence and Incapacity are to them instead of
Repentance, which they do not need, and of actual
Faith which they cannot have. They are capa-
ble of being savingly *born* of *Water* and the
Spirit, and of being *adopted* into *Sonship* with
what depends thereupon; because, tho' they
bring no *Virtues* with them, no *positive* Righte-
ousness, yet they bring no *Obstacle*, or *Impedi-*
ment. They *Stipulate*; they enter into *Contract*,
by their Sureties, upon a presumptive and inter-
pretative Consent: They become *consecrated* in
solemn Form to *Father*, *Son*, and *Holy Ghost*:
Pardon, Mercy, and other *Covenant-Privileges*
are made over to them^m; and the Holy Spirit
translates them out of their State of *Nature* (to
which a *Curse* belongs) to a State of *Grace*, Fa-
vour,

^m Certe nemo neget, Infantes capaces esse beneficii ἀποστολικῆς
ἰμωρτησῆς, quod δικαιωσι, justificationem, appellare solemus:
Est enim id beneficium externum & ὁρατὸν, quod in Infantes
ad Christi Jesu intercessionem propter ejus ὁμιλίαν, Spiritu
Sancto pro illorum conversione & renovatione, spondente (liceat
hic humano more balbutire) conferri potest. *Vitrings*, Obs. sacr.
l. 2, c. 6, p. 338.

24. *Regeneration stated and explained*

our, and Blessing: This is their Regeneration. Wherefore in our publick Offices, formed upon the ancient Rules and Precedents, we pray, that the Infants brought to be baptized may be wash'd, and sanctified with the Holy Ghost, — may receive Remission of their Sins by Spiritual Regeneration, — may be born again, and that the old Adam may be so buried, that the new Man may be raised up in them. We declare afterwards, that they are regenerate, and grafted into the Body of Christ's Church; giving Thanks also to God, that it hath pleased him to regenerate them with his holy Spirit, and to receive them for his own Children by Adoption, and to incorporate them into his Holy Churchⁿ. It may reasonably be presumed, that from the Time of their new Birth of Water and the Spirit, (which at that very Moment is a Renewal of their State to Godward) the Renewing also of the Heart may come gradually on with their first Dawnings of Reason, in such Measures as they shall yet be capable of; in a way to us imperceptible, but known to that Divine Spirit who regenerates them, and whose Temple from thenceforth they are,*

* Omnes enim venit [Dominus] per semetipsum salvare; omnes, inquam, qui per eum renascuntur in Deum; Infantes, & parvulos, & pueros, & juniores, & seniores. *Iren.* l. 2. c. 22. p. 147. Edit. Bened. Conf. *Voss.* Tom. 6. p. 278, 307.

ⁿ *Publick Baptism of Infants.* Compare Office of *Private Baptism*, where it is said, that the Infant is now by the *Love of Regeneration in Baptism, receiv'd into the Number of the Children of God*: And the *Catechism*, Q. the second, with the *Answer*: And the latter Part concerning the Sacrament of *Baptism*. Compare also the Office of *Confirmation*, repeating the same Doctrine.

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are^o, till they defile themselves with *actual* and *grievous* Sin. In this Case, it is to be noted, that *Regeneration precedes*, and *Renovation* can only *follow* after^p: Tho' Infants may perhaps be found capable of receiving some Seeds of *internal Grace* sooner than is commonly imagin'd^q.

But enough of this.

3. A third Case which I promised to speak to, is that of those who fall off, after they have once been *savingly regenerated*. If such Persons *fall away*, by Desertion and Disobedience, still their baptismal *Consecration*, and their *Covenant-State* consequent, abide and stand; but without their *saving* Effect, for the Time being: Because, without present *Renovation*, the *new Birth*, or *Spiritual Life*, as to salutary Purposes, is, in a manner, sinking, drooping, ceasing. Their regenerate State, upon their Revolt, is no longer such, in the *full* saving Sense, wanting one of its *integral* Parts; like as a ruined House ceases to be an *House*, when it has nothing left but *Walls*. But yet as an House, while there are *Walls* left, does not need to be *rebuilt* from the Ground, but *repaired* only, in order to become

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^o Vid. *Augustin*, Epist. 187. c. 8. p. 686.

^p In baptizatis Infantibus *præcedit* regenerationis sacramentum, & si Christianam tenuerint pietatem, *sequatur* in corde *conversio*, cujus mysterium præcessit in corpore. — In infantibus qui baptizati *moriuntur*, eadem gratia omnipotentis implere credenda est; quod non ex impia voluntate, sed ex ætatis indigentia, nec corde credere ad justitiam possunt, nec ore confiteri ad salutem. *Augustin*, de Bapt. l. 5. c. 24. p. 140. Conf. *Nazianz*. Orat. 37. p. 609.

^q Vid. *Vitringa*, Observ. sacr. l. 2. c. 6. p. 329. alias 339.

Vossius de Bapt. disp. 6. Opp. Tom. 6. p. 278.

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an *Houſe* again as before; ſo a Perſon once ſavingly *regenerated*, and afterwards loſing all the ſalutary Uſe of it, will not want to be *regenerated* again, or *born anew*, but to be *reformed* only. Which when done, his Regeneration before decayed, and as to any ſaving Effect, for the Time, well-nigh ruined, but never *totally* loſt*, becomes again *whole* and *entire*. To be ſhort, *perfect* Regeneration is to the *Spiritual* Life, what *perfect* Health is to the *Natural*: And the *Recoveries* of the *Spiritual Health*, Time after Time, are not a *new* Regeneration, but a reſtoring or improving of the *Old*. To be *born anew*, would be the ſame thing as to have all done over again, that God had before done to make a Man a *Chriſtian*, and to put him into a *Covenant-State*: But ſince he who is once a *Chriſtian*, is always a *Chriſtian*, and there is no ſuch Thing as a *ſecond* Baptiſm, it is plain, that there can be no ſuch Thing here, as a *ſecond new Birth*, or a *ſecond Regeneration*. But of this I ſaid enough before.

4. The *fourth* Caſe, which yet remains to be conſider'd, is the Caſe of thoſe who receive Baptiſm

* Regenerationis gratiam ita etiam hi non minuunt qui dona non ſervant, ſicut lucis nitorem loca immunda non polluant. Qui ergo gaudes Baptiſmi perceptione, vive in novi hominis ſanctitate; & tenens fidem quæ per dilectionem operatur, habe Bonum quod nondum habes, ut proſit tibi Bonum quod habes. *Proſper. Sentent. 325. apud Auguſtin, Tom. 10. p. 245. Append.*

Spiritualis enim virtus ſacramenti ita eſt ut lux, & ab illuminandis pura accipitur, & ſi per immundos tranſeat, non inquinatur. *Auguſtin in Johan. Tract. v. n. 15. p. 327. Tom. 3. Part 2.*

according to Scripture and Antiquity. 27

Baptism (like *Simon Magus*, suppose) in *Hypocrisy* or *Impenitency*. Do they therein receive any thing of the Lord? Or if they do, what is it? Are they thereby regenerated, or born again, born of *Water* and of the *Spirit*? I answer, they are either born of *both*, or of *neither*: For otherwise, born of *Water* and of the *Spirit* would not mean *one Birth*, but *two*; and so a Person might happen to have *two* New-births, one of *Water* first, and another of the *Spirit* afterwards; which cannot reasonably be supposed. Besides that, the being born of *Water* only, which really does nothing of itself, could amount only to a *Washing* (nothing better than being born of the *Flesh*) and therefore could not be true or valid *Baptism* in Christian Account. Shall we then say, that the Ungodly and Impenitent are in Baptism born of the *Spirit*? That is a Point which, I apprehend, can neither be affirm'd nor deny'd *absolutely*, but with proper *Distinctions*. It was anciently a kind of Maxim, or ruled Case in the Church, that all *true* and *valid* Baptism must be so made by the *Spirit*.^s And tho' some seem to have deny'd it,

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or

^s That was a Maxim among the *Cyprianists* especially (see above, p. 7.) and so it came down to *Jerom*, who is very express on that Head.

Apparet Baptisma non esse sine *Spiritu Sancto*. — illud nobis monstraretur, *verum* esse Baptisma quo *Spiritus Sanctus* adveniat. — Ecclesiae Baptisma sine *Spiritu Sancto* nullum est. — Cum Baptisma Christi sine *Spiritu Sancto* nullum sit. — *Spiritus Sanctum*, quem nos asserimus in *vero Baptismo* tribui. *Hieron.* adv. *Lucif.* 293, 294, 295. Tom. 4. Ed. Bened. Conf. Epist. 82. ad Oceanum, p. 651. Tom. 4.

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or to have demurr'd upon it^t; yet they really admitted the same thing in other Words, by admitting that all *true* Baptism was *Christ's* Baptism, and carried a *Sanctity* with it^v: Therefore that Part of the Dispute was only about *Words*, both Sides agreeing in the main Things. The real and full Truth of the Case I take to lie in the Particulars here following.

1. It is certain in the general, that the *Holy Spirit*, some way or other, has an Hand in every *true* and *valid* Baptism: God never fails as to his Part in an awful *Sacrament*, however Men

^t St. *Aspin* was one of those, he writes thus:

Spiritus Sanctus disciplinæ fugiet fictum, nec tamen cum fugiet *Baptismus*. — Potest Baptisma esse & unde *se auferi* *Spiritus Sanctus*. — *Induunt* autem homines *Christum*, aliquando usque ad *sacramenti* perceptionem, aliquando & usque ad *vitæ* *sanctificationem*. — Si Baptisma esse *sine Spiritu* non potest, habent & *Spiritus* *Hæretici*, sed ad *perniciem*, non ad *salutem*; sicut habuit *Saul*, 1 Reg. xviii. 10. — Sicut habent *Avari*, qui tamen non sunt *Templum Dei*. — Si autem non habent *Avari Spiritum Dei*, & tamen habent Baptisma, potest esse *sine Spiritu* Baptisma. *Augustin*, de Bapt. l. 5. c. 23, 24. p. 157. Tom 9.

^v Baptismus *Christi*, verbis evangelicis *consecratus*, & per adulteros, & in adulteris *sanctus* est, quamvis illi sint impudici & immundi: quia ipsa ejus *sanctitas* pollui non potest, & *sacramenti* suo *divina* virtus adfuit, sive ad *salutem* bene utentium, sive ad *perniciem* malè utentium. *Augustin*, de Bapt. l. 3. c. 10. p. 113. Tom. 9. Conf. 115, 176, 199, 268, 296. & contr. Epist. *Parmen.* l. ii. c. 13. p. 44, 45, 80. Tom. 9.

N. B. As St. *Aspin* allows that *Sanctity* goes along with all *true* and *valid* Baptism, and as all *Sanctification* is of and from the *Holy Spirit*; he must of consequence admit all that *Jerom* contended for; namely, that all *valid* Baptism is so made by the *Spirit*. Only, he denied such *valid* Baptism in ill Men to be *saving* for the time being: And *Jerom* also denied the same; both agreeing, that Baptism might be *true* and *valid*, as sanctified by the *Spirit*, tho' not *salutary* to some Persons, in such and such Circumstances.

Men may guiltily fail in theirs. 2. The *Holy Spirit* is in some sort *offer'd* to all that receive *Christian Baptism*: For the very *Nature* of a *Sacrament* requires, that the *Sign* and the *Grace* should so far go together: And the *Unworthy* could not be guilty of *rejecting* the *Grace* while they receive the *Sign*, if both were not *offered* them. 3. As the *Holy Spirit* consecrates and sanctifies the *Waters* of *Baptism*, giving them an *outward* and *relative* Holiness; so he consecrates the *Persons* also in an *outward* and *relative* Sense, whether good or bad, by a *sacred* Dedication of them to the *Worship* and *Service* of the *whole Trinity*: Which *Consecration* is for ever binding, and has its Effect; either to the *Salvation* of the Parties, if they repent and amend, or to their greater *Damnation* if they do not. 4. I must add, that even the *Unworthy* are by their *Baptism* put into a *Christian State*: Otherwise they would be as mere *Pagans* still, and would want a *new Baptism* to make them *Christians*. Therefore as they are by *Baptism* translated out of their *natural State* into the *State Christian*, they must be supposed to have *Pardon* and *Grace*, and all *Gospel-Privileges*, conditionally made over to them, tho' not yet actually applied, by reason of their *Disqualifications*. A *Grant*, which will do them no manner of *Service*^a, but *Hurt*, if they never repent:

^a Nihil quippe profuit *Simoni Magi* visibilis Baptismus, cui sanctificatio invisibilis desuit. *Augustin*, super *Levit.* Q. 84. p. 524. Tom. 3.

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repent: But if ever they do repent and turn to God, then that *conditional* Grant, suspended as it were before, with respect to any *saving* Effects, begins at length to take place effectually; and so their Baptism, which had stood waiting without any *salutary* Fruit for a time, now becomes *beneficial* and *saving* to the returning Penitents. At the same time, their *Regeneration*, begun in Baptism, and left unfinish'd (like an *Indenture* executed on one side only, or like a *Part* without a *Counter-part*) comes at last to be compleat, that is, actually *Salutary*; not by a formal *Regeneration* (as if nothing had been done before) but by the *Repentance* of the Man, and by the *Sanctification* or *Renovation* of the Heart and Mind thro' the *Spirit*, which had been hitherto wanting.

I have now run thro' the *four* several *Cases* proposed, observing how the *Affair* of *Regeneration* and *Renovation* stands under each; in order to give the more distinct *Idea* of both, and to remove the main *Difficulties* which appear'd to concern either of them. From this Account may be collected these Particulars, 1. That *Regeneration*, as containing Grants of *Remission*, *Justification*, *Adoption*, *Covenant-claim* to Life eternal, is a very

Note, that *sanctificatio* is here used in a different Meaning from what St. *Austin* used it in, when he spake of a *Sanctification* going along with all *true* and *valid* Baptism, tho' not *saving*. There he meant an *outward* Sanctification, such as I have before described: Here he means the *inward* Sanctification of any one's Heart and Mind, necessary to make his Baptism, which was before *valid*, to become *saving* also.

according to Scripture and Antiquity. 31

very different Notion from *Renovation*, which contains only a *Renewal* of *Heart* and *Mind*.

2. That *Regeneration* is in some Cases (as particularly in the Case of baptized Infants) not only different in *Notion*, or distinct in *Theory*, but really and actually *separate* from *Renovation*, for the time being. 3. That in other Cases, *Regeneration*, while it takes in *Renovation* to render it *complete*, or *salutary* to the *Recipient* (and is in Fact joined with it) yet even there it differs from *Renovation*, as the *Whole* differs from a *Part*. 4. That suppose what Case, or what Circumstances you please, the two *Words* or *Names* stand, or ought to stand for different *Notions*, for different *Combinations* of *Ideas*, and never are, or at least never ought to be used as *reciprocal*, *convertible* Terms. Nothing now remains, but to draw some *Corollaries* or *Inferences* from the general Principles before laid down, by way of *Application*, for our farther *Improvement*.

III.

I proceed therefore to my *third* Head of Discourse, according to the Method chalk'd out in the Entrance above.

1. The first Reflexion I have to make, is, that it is very *improper* Language at least, to call upon those who have once been *regenerated*, in their Infancy, who have had their *new Birth* already

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already at the *Font*, to be now regenerated, or to bid them expect a *new Birth*. Such Applications might properly be directed to *Jews, Turks, or Pagans*, or to such *nominal Christians* as have thrown off *Water-baptism*: For, such really want to be *regenerated, or born again*, being still in their *natural State*. But as to others, who are, or have been *savingly regenerated of Water and the Spirit*, they should be called upon only to *repent or reform*, in order to preserve or repair that *regenerate State* which the *Spirit* once gave them, and which he gave not in vain. There is no Instance, no Example in Scripture (as I before hinted) of any Exhortation made to *Christians*, to become *regenerated, or born anew*, but to be *reformed only, or renewed in the inner Man*; which is a very different Notion from the other, as I have before manifested at large. Even *Simon Magus*, who had been baptized in Iniquity, was not exhorted to be *regenerated afterwards, or born again*, but to *repent*. Our Lord himself, in the Book of *Revelations*, made use of the like Language towards the *revolving Churches*, not bidding them become *regenerate*, but ordering them to *repent*. And the wicked Prophetess or Sorceress, *Jezabel*, had time given her; not to be *regenerated again*, but to *repent*. The only place I know of in Scripture that looks at all favourable to the Notion of a *second Regeneration*

^v Acts viii. 22.

^x Revel. ii. 5, 16. iii. 3, 19.

^y Revel. ii. 20, 21.

neration here, is a Text of St. Paul's, where writing to the *revolting Church of Galatia*, and calling them *his Children*, he introduces himself under the Emblem of a *pregnant Mother*, and says: *My little children, of whom I travail in birth again, till Christ be formed in you* *. But then consider, what an infinite Difference there is between the Force and Import of the two *Figures*: One, of a Minister's *instrumentally* forming the *Minds* and *Manners* of his People to *Faith* and *Holiness* †; and the other of the Spirit's *authoritatively* adopting them into *divine Sonship*, and into *Citizenship* with all the Family of Heaven. The Minister's *instrumental Work of Converting*, or *Renewing* (as even the Spirit's *Renewing*) may often be undone, and may come over and over again; But the *Regeneration of Water* and the *Spirit*, the *Consecration* and *Adoption* unto God, is quite another Thing. Therefore that *lower* sort of *Sonship* of a *Disciple* towards his *Teacher*, or *Master*, may fail and be quite extinct: But that *higher* kind of *Sonship* or *Adoption*, once made in *Baptism*, has an abiding Force and Virtue in it, and never

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wants

* Gal. iv. 19.

† See that *Figure* or *Emblem* explained in the *ancient Testimonies* collected by *Saicer* in his *Treasury*, under the Word *Tixra*, Vol. 2. p. 1243, 1585. And compare *Perkins*, in answer to the Objection about a *second Regeneration*, as drawn from Gal. iv. 19. For tho' he intended his Answer for the Service of another *Hypothesis*, which I have nothing to do with, yet the Substance of it is true and just upon any Hypothesis. See *Perkins's Comment* on that Epistle, amongst his *Works*, Vol. 2. p. 293, 294.

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wants to be *reiterated*, as it can never be totally *frustrated*, or made void. In short then, the *Galatians* might be begotten again to St. Paul, because that meant no more than the being *re-instructed* in the Faith, and *reclaimed* in Manners: But they could not be begotten again to God, unless they were to have been *rebaptized*, which the Apostle had no thought of.

The mistake in this matter, I imagine, first arose from the misinterpreting some Texts^b, which plainly import a *Water-baptism*, of an inward Baptism of the Spirit only. From hence, by degrees, *outward* Baptism came to be thrown out of the Idea of *Regeneration*^c: The next Step was to confound Renewal of *State* with Renewal of *Mind*, and so to throw the former out of the Idea of *Regeneration*, making it the same with what the Text calls *Renovation*. In a while, *Conversion* and *Repentance* came to be used

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^b As *John* iii. 5. And also *Tit.* iii. 5. See above, p. 2, 3.

^c How mischievous this is, and how contrary to the *ancient Doctrine of Fathers* (grounded upon *Scripture*) may appear from the large Commendations they gave of *Baptism*, including *Sign* and *Thing*; such as *Laver of Life*, *Fountain of Life*, *Garment of Incorruption*, *Key of the heavenly Kingdom*, *Water of Life*, *living Water*, *quickenings Water*, *heavenly Donative*, *Grace*, *Health*, *Life*, *Seal*, *Union*, *choice Gift of God*, *Viaticum*, *Pledge of Resurrection*; tremendous *Mystery*, such as, *unites us to Christ*, makes us of the *same Flesh* with him, or the *Temple of the Holy Spirit* and of *Christ*. The Authorities to this Purpose are collected by *Albertinus*, de *Eucharistia*, and the Places of his Book are referred to in his *Index*, under *Baptismus*. Now, though those high Expressions ought to be understood *eum grans salis*, in a *qualified Sense*; yet certainly it is a great Mistake to speak slightly of *Water-Baptism*, or not to take it in as the *ordinary* and *necessary*, tho' *instrumental*, Cause of *Regeneration*, *Sanctification*, and perfect *Renovation*.

as Terms equivalent to *Regeneration*: And the Consequence thence naturally following, would terminate in rejecting the Doctrine of *Infant-regeneration*, as Infants are incapable of *Conversion* or *Repentance*: And the next Consequence to that, would of Course bear hard upon *Infant-Baptism*. But that I mention by the way only, as an Instance of the *gradual* Alterations made in the Signification of *Words* or *Names*, and of the *Mischiefs* from thence arising. Indeed, most Errors, which have crept into the Church, have either been originally founded in *Abuse of Words*, or kept up by it.

2. Having shewn how *improper* the Language is, when *Christians* are called upon to be *regenerated*, I may next observe how *mischievous* also it is many ways, and therefore cannot be look'd upon as a mere *verbal* Business, or an innocent *Misnomer*. 1. The telling of the common People, that they ought now to be *regenerated*, which few will rightly understand, instead of telling them plainly, that they ought, with the help of God's Grace, speedily to *repent* and *amend* (which is all the Meaning, if it has any good Meaning) is giving them only a *dark Lesson* instead of a *clear* one, and throwing *Mists* before their Eyes in a most momentous Article, nearly affecting Christian Practice, and the Spiritual Life. 2. The calling upon Christians to be *regenerated*, in a new and wrong Sense of the Word, when they have been used to *another* and better Sense in our *publick* Offices, and have

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been taught that they have been *regenerated* long ago, will not only be apt to confound their Understandings, but may fill them with many a vain *Scruple*, such as may give great Disturbance to weak Minds. 3. Another Inconvenience may be, that if instead of reminding them to preserve, or repair that *Regeneration* which they received in their Baptism, they are called upon to receive a *second*, they may thereby be led off from looking back to their *Baptismal Vows* (which are excellent Lessons of true Christian Piety) and may be put upon quite another Scent, nothing near so useful or edifying to them. 4. A further Mischief likely to happen in that way, is, that many, instead of carefully searching into their Lives past, to see wherein they have *offended* (which is one of the first Steps towards *Conviction*, and *Remorse*, and serious *Amendment*) may be apt to go in quest of what they will call *Impulses*, or *inward Feelings* of the Spirit; which commonly are nothing more than warm Fancies, towering Imaginations, and self-flattering Presumptions. And this may probably take them off from a cool, careful, and impartial Examination into their past Life and Conduct, by the safe and unerring Rule of God's *unwritten Commandments*. 5. But what is worst of all, and what has frequently happen'd, is, that when Men become more ambitious of the *Honour* and *Authority* which the Name of the Spirit carries with it, than of squaring their Lives by the *Rules* of that Spirit, laid down in the Gospel, they

according to Scripture and Antiquity. 37

they will be prone to follow any Invention or Imagination of their own, and will be presumptuous enough to father it upon the Blessed Spirit of God^d. It is a glorious, and a most desirable Privilege, to be divinely Inspired, divinely Illuminated, divinely Conducted: And as it is so honourable, and so desirable, we need not wonder, if pure *Self-flattery*, indulged too far, should lead many, almost *imperceptibly* (For what more insinuating than the *Illusions* of Self-love?) into

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^d *Simon Magus*, of the first Age, ambitious of the *Thing*, for the sake chiefly of the *Name*, gave it out that he was *some great One*, Acts viii. 9. or *some great Power of God*, Acts viii. 10, 18, 19. Among the *Samaritans* he pretended to be as the Oracle of God the *Father*; among the *Jews*, of the *Son*; and among the *Gentiles*, of the *Holy Ghost*. Iren. l. i. c. 18. p. 99. Conf. *Domini Massuet*. Præf. p. 55.

Montanus, of the second Century, boasted highly and vainly of the *Spirit*, and deceived many. See *Lee's History of Montanism*, per tot.

Fausus the *Manichee*, of the fourth Century, being excessively vain, was full of the like big Pretences; as *St. Austin* observes.

Non enim *parvi* existimari se voluit, sed *Spiritum Sanctum*, consolatorem & ditatorem fidelium tuorum, auctoritate plenaria, personaliter in se esse persuadere conatus est. *Augustin*, confess. l. v. c. 5. p. 111. Ed. Bened.

Something of like Kind has been perhaps in every Age since, But the all-wise Conduct of *divine Providence* is very observable in all; that *Scripture-Inspiration* for 1700 Years has maintain'd its sole Privilege; and all the other, so far as they have been consider'd as such, have passed off as *Dreams*.

That Vanity seems to have commenc'd first here in *England* (since the *Reformation*, I mean) or however to have first made some Figure, about 100 Years ago, set up by Persons who having neither *Commission*, nor *Talents*, nor *Furniture* proper for the *Ministry*, professed themselves *Saints*, and *Sons of Inspiration*, as the shortest way to silence all Objections, and to stop further Examination. See *Thomas Collier's Letters to the Saints in Taunton* (bearing Date A. D. 1646.) in *Edwards's Gangraena*, Part iii. p. 51, &c.

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a serious Persuasion that they themselves are the *happy Favourites* of that Divine Spirit. How compendious a Method may it seem, of arriving suddenly to *deep Learning* without Study, and to *profound Wisdom* without Pain of Thought; without the irksome Labour of Languages, History, and critical Enquiries, ordinarily requisite to form a *judicious* Interpreter of God's Word, and a skillful Guide of Souls. While others are content to wait for *Wisdom* till an advanced Age, and in the mean while to go on in the *slow* Methods of *Labour* and *Industry* (as God has appointed) these more early Proficients affect to become wise *at once*, wise in a most *eminent* Degree, at a much cheaper and easier Rate. Who would not wish to be so signally blessed, if it might be in *these Days*; or if he knew of any *certain Warrant* to bear him harmless, in his making so familiar with the *tremendous* Name of the Holy Spirit of God? But humble and modest Men, who have a due *Reverence* for the Spirit, and some Knowledge of *themselves*, dare not presume so far; being well aware, that the setting up a *private Spirit*, an imaginary *Inspiration*, as a Rule of Conduct, has been one of the subtlest Engines of *Satan*, in all past Ages. God has permitted it, probably, for the *Trial* of his *faithful* Servants, that they may be *proved* and *exercised* every way; and may learn to be as much upon their Guard against any *Surprize* of their Understandings, as against any Seduction of their *Wills*. There are, as I hinted, strong Temptations
inclining

according to Scripture and Antiquity. 39

inclining forward Men, to set up their Pretensions to a *private Spirit*. It flatters the *Pride, Laziness,* and *Vanity* of corrupt Nature: Most Men love to indulge their *own Way* and Humour, and to get from under the *sober standing Rules* of Order, Decency, and Regularity. They would be their own *Masters* and *Law-givers*, and even make Laws for others: And if they can but once persuade themselves (and what will not blind *Self-love* persuade a Man into?) that they are full of the *Spirit*, they soon grow regardless of the open Laws of God and Man, affecting to conduct both themselves and others by some *secret Rules* of their own Breasts. This is a very dangerous *Self-deceit*, and not more *dangerous* than it has been *common* in all Ages and Countries, as before hinted. If none but *Hypocrites*, or *ill-designing Men* were to be drawn into this Snare, the Temptation would be *coarsely* laid, and be the less apt to deceive: But the *well-meaning* Pretenders to the *Spirit*, who thro' a secret unperceived *Self-flattery*, or a complexional Melancholy, first deceive *themselves*, they are of all Men the fittest to deceive *others*. Their artless Simplicity, their strong and endearing Professions are very apt to win upon some of the best-natured, and best-disposed, tho' unguarded, Christians; which the *Tempter* knows full well: And he never exercises a deeper or a more refined Policy, than when he can thus decoy some very sincere and devout Christians, in a *pious Way*, turning

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turning their *Graces* into *Snares*, and as it were, foiling them with their own Artillery.

It may be useful to observe the Train whereby this Illusion passes upon the easy Credulity of less-thinking Persons. Instead of *Repentance* and *Amendment* of Life, (to which the World should be exhorted) *Regeneration* by the *Spirit* is the Phrase given out: From *Regeneration* by the *Spirit* it appears but a small and slight Transition, to go on to *Inspiration*; for that is a good Word, when used in a just and sober Sense; and it is frequently so used in our Church-Liturgy. But the Word will also bear a much *bigger* Sense, as when ascribed to the *Apostles*, or *sacred Penmen*; and it is natural for Self-admirers to take advantage of it, and to boast of it in an extravagant Way, till at length they make their own Presumptions so many Dictates of the *Spirit*. The final Result is, the setting up a *new Rule* of Christian Faith, or Conduct, undermining, if not directly confronting the Rule of God's *written Word*, laid down in the Gospel.

Such

• In what Sense *Inspiration* may be justly own'd, and in what not, may be clearly seen in

Dr. Claget's Treatise against *Owen*.

Dr. Stebbing's Abridgment of it.

Dr. Bennet against *Quakerism*.

Mr. Leslie's Snake, &c. S. 22. p. 314. &c.

† N. B. *Scripture* and *right Reason* are undoubtedly the *Rule* whereby every Man ought to steer; though infinite Ways have been invented, either to *elude* the Rule, or to *change* it into something else, under some specious *Names*, or *Colours*. They that *divide* *Scripture* and *Reason*, more than half destroy the Rule: But they that set aside *Both*, for the sake of what they call *Inspiration*, or *immediate Revelation*, totally destroy the Rule, and set up *Caprice* and *Fancy*, or what every Body pleases, in its room.

They

according to Scripture and Antiquity. 41

Such has been the Train, and such may be again, if we take not care to think and speak *soberly*, *humblly*, and *reverently* of what Concerns the Works and Ways of the *Divine Spirit*, as we ought to do.

3. It may perhaps be expected that I should here say something upon a Question heretofore raised, and often revived, about some pretended *Marks* or *Tokens* of *Regeneration*. Those who first began to talk in that way (and who have been long dead) might be pious and well-meaning Men: But they were not very happy in the *Use* of their *Terms*, or in the *Choice* of their *Marks*. They should not have ask'd for *Marks* of *Regeneration*, if they thereby meant *Proofs* of a *Conversion* subsequent to Baptism; which it is certain they did mean: But they should rather have ask'd for *Marks* of *Renovation*, or of a re-

G *newed*

They who contended lately for the *Light of Reason*, as a Rule *superior* to Scripture, or as the *only* Rule, and who plainly meant nothing but to bring every Rule to their *own Way and Will*; even they were fond of the Name of *Inspiration*, in their Sense; pretending to be inspired, illuminated, or conducted by the *Spirit*, or *Holy Spirit*. See a Pamphlet entitled, *The Insufficiency of human Judgment*, printed in 1721. p. 44, 45. See also *Tindal's Christianity*, &c. p. 182, 194, 330. Quarto Edit.

A Pamphlet was publish'd in 1731. entitled, *A Demonstration of the Insufficiency both of Reason, and Revelation*: And the Purpose of it was, to intimate, that *immediate Inspiration* was the one thing sufficient, p. 48. Which being what every Man pleases to make it, or to call by that Name, it is obvious to see how that Principle, or pretended Principle, sets a Man loose from true Religion and sound Reason, to follow his *own Devices*, under those feigned Names. All that espouse that loose Principle, may not perhaps see what it leads to, nor mean to push it so far: But such plainly is the *natural Tendency* of it; and it has been but too often exemplified in *Fact*.

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newed Heart and Mind. And what *Marks* could a Man pitch upon to satisfy *himself*, in such Case, but a *good Conscience*? Or what *Marks* to satisfy *others*, but a *good Life*? Then again, in drawing out their *Marks*, care should have been taken to be *short*, and *clear*; and more particularly to have made choice of none which many a sincere Christian may happen to want, and many a Reprobate may chance to have. There was a great Defect in those *Marks*, that the Difference of Circumstances in different Persons, was not sufficiently considered. Some good Christians there are, (I hope, many) who having been regenerated at the Font, have been so preserved and protected by God's *Grace*, in Conjunction with their own pious, persevering Endeavours, as never to have experienc'd any considerable Decays of the *Spiritual Life*, or *Regenerate State*. Must they be call'd upon, to recollect the *Day, Week, Month, or Year* of their *Conversion*, or *Regeneration*, who from their Christian Infancy have never been in an *unconverted* or *unregenerate State* at all? Or must the *same Marks*, (suppose of strong Conviction, fearful Compunction, stinging Remorse nigh to Despair, and the like) be sought for in such Persons, who have loved and served God sincerely all their Days; and who have found Religion and Righteousness to fit so easy upon them (as God's Service is perfect Freedom) that they have been all along Strangers to those Pangs, Struggles, Conflicts, which ungodly Men must of

Course

Course feel in the correcting their evil Habits, upon their Conversion to Godliness? Those pretended Marks are manifestly too particular to serve all Cases, and too uncertain to be depended on in any: They appear to have a Tendency to perplex some, and to deceive others; and therefore may prudently be thrown aside as Things of human Invention^e; and in the mean while it will be safe and right to have recourse to *Divine Law*. Ask our Lord for a *Mark* of a true Disciple, and his Resolution lies in few Words, short and full: *If ye love me, keep my commandments^b*: That is his *Mark* of what some call *Regeneration*. If you consult St. Paul upon the same Point, he will say: *As many as are led by the Spirit of God, they are the sons of Godⁱ*. And the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: *Against such there is no law^k*. If you ask St. John, who seems to have written a good part of his first Epistle on purpose to confute some of his own Time, who vainly boasted of being *born of God*, while they took no care to maintain *good Works^l*; I say, if you consult

G 2

him,

^e See more of what concerns the pretended Marks of *Regeneration* in an excellent Sermon of Archbishop Sharp, Vol. 3. Sermon. 13. p. 299, &c.

^b John xiv. 15.

ⁱ Rom. viii. 14.

^k Gal. v. 22, 23.

^l They seem to have been the *Simonians*, who, among other monstrous Opinions, taught, that Men are saved by *Grace* only, and not according to their *good Works*. *Secundum enim ipsius gratiam*

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him he will "

him, he will tell you: *Whoever is born of God, doth not commit sin: And in this the children of God are manifest, and the children of the devil, whosoever doth not righteousness, is not of God.* The Man is known by his *Heart and Life*, tried by the Rule of God's *Commandments*. These are unerring, infallible *Marks*; Marks which every good Christian has, and every bad one wants. But if any Scruple should remain about the *Application* of this Rule to every ones Conscience (because we have all of us *Infirmities*; and in many things we offend all^a) the *safest* Rule whereby to judge of our own particular State, as conform to the *Scripture-Rule*, I conceive to be this: If we sincerely take care to do the *best we can*, are daily gaining ground of our *Vices* and our *Passions*, and find ourselves, after the strictest Examination, to be upon the *improving* hand, then may we comfortably believe that our *Regeneration* yet abides, *salutary*

gratiam salvari homines, sed non secundum operas iustas. Irh.
h. i. c. 23. p. 100. Ed. Bened. Conf. Theol.

1. i. c. 23. p. 100. Ed. Bened. Conf. Theodorit. Hæret. Fab.
1. i. c. 1. *Bull's* Harmon. dissert. t. p. 419. aliàs p. 13. diff.
2. p. 438. aliàs 33.

^a I John iii. 9, 10.

Sin, a *Sin-maker*: And on the other side, he, the general
Course and Tenor of whose Life and Conversation is upright
and unblameable, is called ὁ ποιῶν τὴν δικαιοσύνην, one that
makes Righteousness. — By the first, we understand one

“ makes Righteousness. — By the first, we understand one
 “ who gives his Mind to Sin, and makes a Practice of it. By
 “ the latter, we understand one who gives himself wholly to
 “ Virtue, and makes it his Aim and Study to live a good Life.
 — Bishop Blackball, on the Sermon on the Mount.

— Bishop Blackball, on the Sermon on the Mount, Vol. 1.
Serm 10. p. 335.

James iii. 2.

according to Scripture and Antiquity. 45

tary and entire, and that we are in a State of Grace and Salvation °.

But above all things, beware of ever trusting to *inward Feelings, secret Impulses*, or the like, as *Marks* of a good State, till you have thoroughly tried and examined them by the unerring Rule of God's *written Word*. What are any *Impulses*, considered barely in themselves, but some *strong Inclinations, Motions, or Affections*, which Men feel in their Breasts, and cannot presently distinguish from the *natural Workings* of their own Minds? But suppose them by their unusual *Strength, or Warmth*, or their *uncommon manner* of affecting us, to import something *supernatural or extraordinary* (I only make the *Supposition*, not affirming that *supernatural Motions* are often, or in these Days, so distinguish'd) then consider, that there are *evil Spirits* to tempt and deceive, as well as a *good Spirit* to enlighten and sanctify; and there is no certain way of knowing (without well considering the Nature and Tendency, the Justice or Injustice of what we are *moved to*) from whence the *Impulse* cometh. Judas probably had a *strong Impulse* upon him to betray his Lord; for Satan had *enter'd* into him ^p. What *fair Colours* the Tempter might lay before him, to calm a rebuking Conscience, and whether he might not persuade him, that it would be only giving

° Compare Archbishop *Sharp's* larger Resolution of the same Case, Vol. 3. Sermon. 19. p. 300, 301, 305, 306.

^p Luke xxii. 3. John xiii. 2, 27.

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giving our Lord an Opportunity of setting forth his divine Power and Glory in his own *Rescue*, is more than we can certainly know: But *Self-Flattery* is apt enough to invent, or to lay hold on *soft Colourings* and good *Meanings*; and there is scarce any Wickedness whatever, but what is capable of being so *varnish'd* by a subtle Wit. *Ananias* was perhaps another Instance of *strong Impulses*, moving him to *lie to the Holy Ghost* (a grievous Sin, and near a-kin to *lying of the Holy Ghost*;) *Satan* had *filled his Heart*. He also might have been deceived by good *Meanings*, such as the Tempter had artfully suggested, and thrown as *Mists* before his Eyes: But the thing was *evil in itself*, and he ought to have known it. It is certain that the *Persecutors* of the Church of Christ, *some* of them at least, had a very good *Meaning* in it, *thinking to do God Service* by it; yet no Body can doubt but that they therein acted *wickedly*: And we have Warrant sufficient from the general Rule of Scripture (that *he that committeth Sin is of the Devil*^a) to say, that

See Dr. *Whitby's* Comment on *Matth. xxvii. 3.*

The confident reporting a Fact, which nearly concerns the *Holy Ghost*, by a Person who *knows not* that Fact to be a *Truth*, is so like the calling upon God as *Witness* to a *false*, or at least a *doubtful* Fact, that I scarce see how to distinguish it, or how to excuse it from being equally criminal. There cannot however be too much *Caution* used in Matters of that *high* nature, so nearly affecting the Honour of the *tremendous* Deity.

^a Acts v. 3, 4.

^b John xvi. 2. Acts xxvi. 9.

^c John iii. 8. John viii. 44.

that they were moved and actuated by Satan in what they so did, tho' with a Zeal for God, and a pious Intention to serve him. Therefore again, it is exceeding dangerous to trust either to warm Impulses, or to godly Intentions, without first strictly enquiring into the Nature of the Acts, and into the Lawfulness of the Means to be made use of for compassing the End aim'd at. If any Man does evil that good may come, he is a Transgressor: It is acting wickedly for God, and dishonouring him most highly, in attempting to serve him by Sin. Pious Intentions or godly Aims will never bear a Man out in unwarrantable Practices: The End must be good, and the Means also, or else the Action is wicked, and the Man an ungodly Man. Therefore, at last, as I before hinted, there is no safe Rule to go by, but the Rule of right Reason in conjunction with God's written Word: By these every Impulse must be scann'd and try'd, both as to End and Means, before we can pass any certain Judgment of it, whether it comes from Satan (if it be really supernatural*) or from the Spirit of God. If God in the Soul (as some term it) commands any thing contrary to God in the Bible, as for Instance, to be disobedient to law-ful

* I put in that Restriction, as being aware of a middle Opinion, which looks upon most of those Cases as compassionate Cases, arising from some unhappy Dissemper of Mind, some complexional Disorder.

See Meric Casaubon concerning *Enthusiasm*, printed A. D. 1655.

And Dr. Henry More's *Enthusiasmus triumphatus*, printed in 1656.

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ful Superiors in Things good or lawful, to break comely *Order* and *Regularity* (on which depends the very *Life* of Religion, and the *Being* of a Church) or to *invade* other Mens Provinces, or so much as to *take Offence* if not permitted to do so: Or, if the supposed *God in the Soul* is observed to blow Men up with *spiritual Pride* and *Self-admiration*, and a supercilious *Contempt* of others, teaching them to reject all Remonstrances of sound *Reason* to the contrary, as *carnal Reason**, and all Remonstrances offer'd from *Scripture* as coming merely from *natural Men* (which is, in short, resolving to stop their Ears against *Scripture* and *Reason*, to follow their own Fancies) I say, if the supposed *God in the Soul* either prescribes such Practices, or instills such Principles of Error and Confusion; then may we be assured, that it is not the *God of Heaven* that does it, but the *God of this World* (if any) which sometimes *blinds the Minds of them that believe not*, lest the glorious *Gospel of Christ* (the *sovereign Rule* of Christian Faith and Conduct) should shine upon them².

Great

* See the Pamphlet before mentioned, entitled, *A Demonstration of the Insufficiency both of Reason and Revelation*, p. 48, — 54. And compare Dr. Bennet's Confutation of Quakerism (Ch. v. p. 44, — 61.) in answer to the fond Pretences raised from a *mistaken* Distinction between the *natural* and *spiritual Man*: A Distinction, as by some used, contrived only to fence against all Conviction, or Persuasion; and to set up that monstrous *Infallibility* in every *private Man's* Breast, which is justly detested by all sober Men, when pretended to by any *publick* Person, or by any *collective Body* of Men whatsoever.

² 2 Cor. iv. 4.

according to Scripture and Antiquity. 49

Great Care should be taken, not to invert the right Order of Things, not to begin at the wrong End. Say not, *we are Favourites of Heaven, we have the Spirit; therefore our Hearts are right, and our Ways good*; for that would be drawing a very precarious Conclusion from *dark and disputable Premises*: But say rather (after impartial Examination) *our Hearts are right, and our Ways good, and therefore we have the Spirit*. For he that is led by the Spirit, and walks by the written Rules of the Spirit, he, and he only, can upon sure Grounds say, that he *has the Spirit* ¹. And when he can say it, let him say it to *himself*, and to God (whom he ought to thank for so inestimable a Blessing) and let him not rashly *boast* of it ² before the World, nor censoriously *judge or despise* others;

¹ Rom. viii. 1. ² 4. 5. 14. Gal. v. 16, 18. To the Law and to the Testimony: *If they speak not according to this Word, it is because there is no Light in them.* *Isai. viii. 20.*

Hence it appears, that God's ordinary Way of enlightening Men, is by the outward Word written, and not by his immediate Teaching or Inspiration; without such outward Means. The Spirit's Work is the opening and disposing the Hearts of Men to receive Instruction from the written Word: to improve by mediate (not immediate) Revelation. See *Whitby's Comment* on *James i. 18.* p. 678, 679.

³ I said *rashly*, to exclude some very rare and extraordinary Cases, where a Person may commend himself. St. Paul did so: But then he *knew*, that what he said was strictly true: He *knew* that there was a very great Necessity for it: He *knew* that he had God's Warrant for so doing in that Case, writing by Inspiration, and able to give miraculous Proof of Christ speaking in him: He did it not for Pre-eminence over true Apostles, but to hinder false Apostles from assuming a Pre-eminence over him, to the Destruction of Christianity: Those were Circumstances, which to justify his Self commendation, as to leave every other, if in different Circumstances, or differently managed, without Excuse

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for that would be dimly copying after the proud Pharisee, and would infallibly quench the Spirit. Common Modesty and Decency, and above all, our common Christianity, forbids all such boasting of the ordinary Graces, which would amount to the same with blazing it abroad, how pure, how holy, how righteous we take ourselves to be, above others. Neither will it avail us, in such Cases, to urge that we know it, and that we thank God for it, ascribing nothing to ourselves: For did not even the proud Pharisee do the same, when he said, *God, I thank thee, that I am not as other Men are?* &c. Christianity is an humble, quiet, peaceable, and orderly Religion; not noisy or ostentatious, not assuming or censorious, not factious or tumultuous: They who think otherwise of it, are altogether Strangers to it, and know nothing yet, as they ought to know, of the Life and Spirit of true Christianity.

4. And here, in the next place, it may not be amiss to throw in some few Thoughts concerning a *passionate* Religion, and the Nature or Danger of it. Indeed all our *Passions* ought to center in God, and they can never be better spent than upon his Glory and Service. But *Passion*, even in that Case, without Reason, Judgment, or sound Discretion in the Use of just and proper Means, works in like manner as any other wild and turbulent Passion does; for *Passion*, as such, is blind. *Violent Passions* and unruly

unruly Affections are the worst Guides imaginable, whether in *Religion*, or in any other Affairs of *moment*. For, like as an over-zealous and over-officious *Admirer* often forgets the good Counsel of a *wise* Friend whom he undertakes to serve, overlooks his Instructions, disturbs all his Affairs, crosses his Interests, exposes his Reputation, and makes it at length necessary for his Friend to discard him for his ill-manag'd Fondness: So an heady, unthinking *Religionist*, thro' his *Eagerness* and *Impatience* in the Cause of God, often forgets God's *sacred Laws*, and overlooks his all-wise *Commandments*; and in conclusion, rather disturbs, obstructs, and exposes Religion, than serves it; and therefore cannot reasonably expect a *Reward* for it. True Religion requires both a *warm* Heart, and a *cool* Head; especially in a *Minister* of it, if he proposes to do any good Service in his Function. It is easy for warm Zealots to throw Reflexions upon the wiser and more considerate Guides, who come not up to their degrees of *intemperate* Heat and Ferment: But a small Knowledge of Mankind will suffice to shew, that they who will not be converted by cool, calm, and rational Measures, will not be wrought upon, as to any good and lasting Effect, by *Eagerness* or *Passion*. The World, indeed, is generally *bad*, always was, and always will be: But still we must not venture upon affected, irregular, unjustifiable Courses, in order to reclaim it; which in reality would not *reclaim* it,

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but make it *worse*. Men must be brought to God, in God's own way, if at all. When the Ministers of Christ have done all that was *just*, *prudent*, or *proper*, and the Effect does not answer, they must not presume to grow as *mad* in one way, as *Sinners* are in another, in hopes to recover them to their *Senses*. Is any Man zealous for the Lord God of Hosts? It is well that he is so. But still there is one Thing of as great, or greater Importance than any, and which ought to be look'd to in the *first* place; namely, to rest contented with God's *approved* and *authorized* Methods of *reforming* the World; to submit to his *Wisdom*, rather than our *own*; to proceed no farther than God has *warranted*; but to *stop* where God requires it, as well as to *run* where he has *sent*. God will be served, as becomes an *awful* Governor of the Universe, not with *amorous* Freedoms, or *fond* Familiarities, but with Reverence and respectful Fear; at a becoming *Distance*, in due Form and Solemnity, and with the strictest *Order* and *Regularity*. He struck *Uzzab* with Death for his over-officiousness^b; condemn'd *Saul* for intermeddling where he had nothing to do^c; and reproved the *Prophets*, or pretended Prophets, for *propheying Lies in his Name*, and *running* where they were not *sent*^d. Under the New Testament, some transformed themselves into *Apostles of Christ*,
and

^b 2 Sam. vi. 7. — 1 Chron. xlii. 9, 10.

^c 1 Sam. xlii. 9. — 14.

^d Jerem. xiv. 14, 15. xxiii. 21, 22. xxvii. 14, 15. xxix. 9.

according to Scripture and Antiquity. 53

and gloried of their being *Ministers of Righteousness*, even above *St. Paul*: They were sharply rebuked by the same *St. Paul*; and were by him put in mind, that they were *Satan's Ministers* in doing it, and only copied after him; for *Satan* knew how to be *transformed*, when occasion should serve, *into an Angel of Light*. It seems, *Satan* could encourage Righteousness in part, without being *divided* against himself; inasmuch as he was sure to gain ten times more in the *whole*, if the Artifice should succeed: Because, in the last Issue, it would turn to the utter Destruction and Dissolution of the Religion of Christ. The same would be the Case, were once a *private Spirit* set up, under any pretence whatever, in Opposition to the only true and sober Rule of God's *written Word*, by which every *Spirit* must be tried. It is in vain to say here, as some have done, that *Spiritual Men* only, that is, *themselves*, must judge of the *written Word*: For, first, the Question is, whether they are really *Spiritual Men*; a Fact which stands only on their *own* partial Testimony: Besides, they undoubtedly mistake the Phrase of *Spiritual Men*, if they understand it of themselves as favour'd with *immediate Revelation*. It deserves also to be considered, whether a formed Resolution to hearken to no *Reason* but their *own*, nor

* 2 Cor. xi. 13, 14, 15. Compare 2 Cor. x. 2. It may be added, that the *Pharisees* pretended to a greater *Strictness in Religion* than was found in our Lord's *Disciples*, or even in Christ himself, whom they rudely and madly charged as *loose* in comparison, *Luke vii. 34.*

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to give ear to *Scripture* itself, but as interpreted by *private Fancy*, be not sealing up their Eyes against *Instruction*, and fatally giving themselves up to strong *Delusions*.

5. But to return, and to conclude with what I began with; all I have to observe farther, is to remind you, that as we have had our *Regeneration* once in our *Infancy* (most of us) it now lies upon us to *preserve* or to *repair* and *improve* it, by a daily *Renewing* of the *inner Man*, by a sedate, regular, uniform Obedience to all God's Commandments. That will be the only sure *Mark* of our Love towards God, and likewise of his Love towards us. Take we due Care, that something of the *Wisdom* of the *Serpent* may always accompany the *Innocence* of the *Dove*; and that *Religion* and *Discretion* may constantly go hand in hand. As to the open Attacks of *Infidels*, they perhaps may help to *confirm* and *harden* the *Ill-disposed*, the *Dissolute* and *Profane*, who probably would not return, (or very few of them) tho' they had no such *Advocates* to appear for them: But there may be *more* Danger in Attempts made to draw aside even the *well-disposed*, the *good*, and *godly*; who, if not beguiled in some *religious* Shape, would probably persevere in their *salutary* Courses to their dying Day. Such Persons deserve the kindest and most compassionate Care of their faithful Guides. May they continue firm and stedfast in that *good way* they are in; that which our pious *Reformers*, about 200 Years ago, following

according to Scripture and Antiquity. 55

lowing the *ancient* Models, have chalk'd out for them. Those were excellent Men, and in a sober Sente, *full of the Spirit*; which shined forth in their wise Counsels, and their exemplary Lives, visible, in a manner, to all *good Men*; unless we may except *themselves*, whose great Humility and Modesty would scarce permit them to see what could not be hid from the observing World. Under such a regular and authorized Ministry, as was then most justly establish'd, our Church (God be thanked) has subsisted and flourish'd, and does to this Day. They who stand here, stand *safe*; while walking by the same Rule, and minding the same Thing; daily labouring and endeavouring to *have always a Conscience void of Offence towards God and towards Men*. Which that we may all do, God of his Mercy grant, thro' our Lord and Saviour Jesus Christ. *Amen.*

F I N I S

E R R A T A

P. 5. l. 9. *dele wrought.*

P. 13. in the Notes, for *Chryso.* read *Xy.*

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